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THE BAPTIST.

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JACKSON, MISSISSIPPI, FEBRUARY 5, 1902.

VOL. V, NO. 6.

Bro. A. P. Copeland has a lot of copies on hand of his little book, *A Light From the East*. He is offering to mail 8 copies for \$1.00; 4 for 50 cents, or single copy for 15 cents.

He also offers his services to pastors or churches needing evangelistic help. As the spring opens, he expects to give himself entirely to this line of work. He is sound and scholarly and good results have all along followed his efforts in revival work. Any wishing his service, should address him at Alligator, Miss.

We have heard many people say that Paul's work in Athens was a failure because of the kind of sermon he preached on Mars Hill. Even in the Sunday-school expositions of last week, it was boldly declared by several different expositors. Now the sermon was just what God wanted it to be, and it brought forth very gracious results, and no doubt the great apostle rejoices until this day over the results. But here is the record of that day's work. "Howbeit certain men clave unto him and believed, among which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Where is the preacher who would not be satisfied with such results from his first sermon, in such a city—or any other sermon anywhere?

The following is a copy of the bill now pending before Congress on Interstate Transportation: "That all fermented, distilled, or other intoxicating liquors or liquids transported into any State or territory or remaining therein for use, consumption, sale, or storage therein, shall upon arrival within the boundary of such State or territory before and after delivery be subject to the operation and effect of the laws of such State or territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquors or liquors had been produced in such State or territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

SEC. 2. That all corporations and persons engaged in interstate commerce shall, as to any shipment or transportation of fermented, distilled, or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids or the shipment or the transportation thereof of the State in which the place of destination is situated,

and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise."

A man wanted a divorce from his wife and could not obtain it in his own State.

The Divorce Mill.

He took up a temporary residence of six months in South Dakota at the expiration of which, under the disgraceful law of that State, he received a divorce and married another woman. Shortly thereafter he died. Both women set up claims for his property. The courts of Massachusetts decided in favor of the first wife, as having been unlawfully set aside by the divorce proceedings in South Dakota. On appeal to the Supreme Court of the United States, the contention of the first wife was sustained, and the divorce laws of western commonwealth were hit hard. It ought to be known by all men and women, recognized by governments, that there is but one cause justifying a divorce—adultery—and the divorce that is granted for any other cause whatsoever is wrong and invalid, according to the Scriptures, and will not stand in the day of final account.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim.

Pastor's Library.

2:15. Many ministers have their usefulness limited, not because they are lacking in spiritually, studious habits, piety or zeal, but because they are not equipped for study. They are financially unable to procure the books to study, and especially the books needed to help them in Biblical studies. It matters not how much skill a carpenter possesses he must have tools to exercise it. The same thing is equally true of ministers—books are their tools. "As iron sharpeneth iron, so does the face of man his fellow," when two earnest, sincere, men heartily enter into a studious consultation of any subject new and helpful ideas always come as a result of the experience. When a minister pours over a good book he is simply entering into a heart to heart conference with the author.

This condition of affairs can be greatly remedied and our ministers made more efficient, very easily. Let each church occasionally give her pastor a sum of money with positive instructions to buy books with it. Individual members could easily afford to present their pastor with a book or, which is better, the price of a book, and leave the selection to him. This is no mere

theory for the writer is simply telling his experience, having been the recipient of many books in this way.

In the Clarion-Ledger of January 31st an article from the facile pen of Dr. L. T. Fitzhugh, president of Belhaven College, appeared, which is well worth the careful consideration of every prohibitionist in Mississippi. We reprint it in this issue on our eighth page. It outlines the solution of the small differences of opinion in prohibition ranks. We feel authorized to say for the statutory wing of prohibitionists that they will accept the platform outlined by our worthy fellow-citizen, Dr. Fitzhugh. The idea of having a statutory enactment and also a constitutional amendment at the next session of the legislature is perfectly feasible and consistent. If all prohibitionists will step upon this platform (and we feel persuaded they will) the 17th day of February will mark an epoch in the affairs of Mississippi that will be very far reaching for the welfare of our fair State.

The statutory enactment can be made operative from passage or from any date the wisdom of the legislature may dictate. In all probability they would not make it effective until after the election in the fall of 1904. At the same session of the legislature a constitutional amendment could be passed and submitted for the vote of the people in the fall of 1904. By this arrangement we can have prohibition both statutory and constitutional, and thus reach the goal every prohibitionist is aiming at. We can never witness the enforcement of constitutional prohibition without statutory enactment also. So, if we secure statutory enactment first, we have that much of the constitutional procedure accomplished. One of the strong arguments in favor of statutory enactment is that the combined liquor interests are making a determined fight against the measure. They insist that local option is the best way to prohibit the liquor traffic. Let every citizen who desires the prevalence of State-wide prohibition use his influence for a very large attendance upon the PROHIBITION MASS MEETING, to be held in the city of Jackson on the 17th day of February. If every one will do his duty, success is an assured fact. Rally, fellow-citizens, for the conflict. We must do a work on that day that will make it necessary for aspirants for seats in our legislative body to respect our judgment and wishes. May the God of nations and of states give us all wisdom to do His will.

travel and over the State, and find their
pianos and organs almost everywhere we
go. It is gratifying to hear on every
hand expressions of entire satisfaction with
the instruments sold by these gentlemen.
Considering the large amount of satisfac-
tion and entertainment afforded by a good
organ or piano and the low prices at
which they are now sold, it is a wonder
that one or the other is not found in every
home. Write to this wide-awake firm for
styles and prices of goods.

Constitutional Prohibition.

J. B. SEARCY.

Those who claim to be prohibitionists are two ways urged by which we can reach the desired end of closing all the saloons in the State of Mississippi and our wives the liquor traffic in our beloved State. One of these plans is "Statutory Prohibition," and the other is "Constitutional Prohibition." Which of these is the shortest and best route to the end desired? Constitutional prohibition requires that an amendment to the Constitution of the State be passed by two thirds of the votes of the legislature, then be submitted to the voters of the whole people of the State for their adoption or rejection. If finally adopted by the people then a statute must be enacted by the legislature based upon this Constitutional amendment prohibiting the sale of liquor in the State. This is a long and rocky road.

First, it takes a two-thirds vote of the legislature to pass a measure providing for this constitutional amendment, whereas statutory prohibition only requires a majority vote. In the second place the ratification of the constitutional amendment by the people will require a delay of nearly four years before the question is settled as to whether the measure will be adopted or rejected by the people. The fear that the time will be so long that the enthusiasm of the people will have cooled down, and they will not attend the election, but the whisky men will be sure to be on hand and vote against the amendment with a good prospect of defeating it. On the other hand we do not need such a constitutional amendment in order to pass statutory prohibition law. The Supreme Court has decided that "the liquor traffic has no inalienable rights". A man, or a company has the inalienable right to put up a saw mill, or a factory anywhere that he can get control of the land on which to build it, but the saloon man, has no such inalienable right. He can only set up business by a privilege granted him by laws of the land. But law-making bodies can make statutes prohibiting such business without any express Constitutional provision whatever. Acting upon this very principle the legislature of the State at its last session passed a prohibitory law against the sale of liquor in all towns in the State of less than 500 inhabitants. Some towns in the State have grown immensely since the passage of that act—not by the increasing of increased population, but by the extending of the corporate lines of the towns far out into the rural districts. But the principle of statutory prohibition is thoroughly established by the passage of this law and it was a measure worked, and carried, in the liquor interest. In view of these facts statutory prohibition is by far the quickest and safest route.

It is suggested however that Constitutional prohibition will settle the question forever. On the other hand, statutory prohibition may be passed at one session of the legislature and repealed at the next.

In answer I would say, whenever there is a majority in favor of the liquor traffic they will find some way to repeal any law or abolish any Constitutional amendment they wish. But, if the friends of prohibition are in the majority, as they clearly are in Mississippi, they can pass a statutory prohibition law, and put it in operation at once, and at the same session provide for a Constitutional amendment which may tend to strengthen our cause in years to come.

The forces in this contest are divided into three companies. The advocates of statutory prohibition on the one side, the saloon interests, and out-spoken liquor sympathizers on the other side. These lines are clearly drawn. Between them are the advocates of Constitutional prohibition. It would be difficult for either of the three to succeed with the other two against them. The liquor men are willing for the purposes of this contest to throw the weight of their influence in favor of Constitutional prohibition in order to defeat statutory prohibition in the next legislature. In view of this fact, all who are really prohibitionists in fact, and not simply in name, ought to rally to the standard of statutory prohibition at once, and give the aspirants to all the important offices in the State to understand that they must be for us, or against us. If they are in favor of legalizing a business that blasts all the hopes of prosperity then we are against them. But if they are really, and truly friends of sobriety, friends of prosperity, friends of virtue, friends of education, friends to the home, friends to all that is good, and enemies to all that is bad, they ought to have the moral backbone to say so and state their chances for election with their views clearly understood. Saloon men will vote for no one who will not support their cause, we must do the same.

A Suggestion, a New Departure.

I am in the receipt of a letter from a personal friend, who is a Sunday School teacher of some years' experience. From his letter I want to take a paragraph, and offer some advice, and then make a suggestion. He says: "Now as to church matters, I will say, I have about made up my mind to give up my class in Sunday School, and retire from the Sunday School entirely after this year. My principal reason for doing so is, I so deeply feel my incompetency to teach grown girls and boys; for, as you know, the most of my class are now grown. Feeling as I do about the matter, what would you advise me to do?"

I want to say also, that our church is planning to present our pastor with a tailor-made suit, while the Sunday School purposes to present him with a gold-headed cane. The people generally intend to give him a severe pounding. What do you think of our plans? Do you not think it all would be nice? Write me fully about it."

To which I made the following reply, viz:

1st. Do not think for a moment of giving

up your Sunday School class. It seems to have been the link, at least, by which you have been bound to the Lord's work in the years of the past.

You cannot afford to pretend to be a Christian and do no sort of work for the Master. It is the only kind of work you can do which will remain when all else is gone, and whose effects will abide when all else has faded away. I grant you may feel your incompetency, who does not? But you are not more incompetent now than in the years of the past. To sacrifice all your experience now by quitting, would be exceedingly unwise. If you were to surrender your class and retire from all Sunday School work, you would lessen your usefulness, and your Christian influence. As the years go by, you ought to grow upward in these respects, and not grow downward. Your proposed course would in all probability injure your class, and certainly you would discourage your pastor. This you cannot afford to do, but on the other hand, you should do all you can to encourage him. The success attained by the pastor in reaching the young, is largely due to the help and moral support given him by the Sunday School teachers. Much of the work of the pastor is sad, monotonous, and burdensome. Therefore, any assistance given him by a faithful, punctual Sunday School teacher is appreciated far beyond words to express. I would urge you by all means to stick to your Sunday School class.

2nd. As to the "tailor-made suit, the gold-headed cane, and the severe pounding," I will say a few cautious things. It is most unreservedly and fully granted, that the motive prompting the bestowment of these things, is always pure and good. What I shall say will be said, at the risk of being criticised by all the preachers who have been "suited, caned, and pounded," and by all those who were instrumental in doing these things for those preachers. But let us look at the matter calmly. In accepting these things, there is frequently a tinge of humiliation, because it is often a strong hint at the pastor's poverty. It is a gentle reminder, that possibly he needs these things, while it is far from being done for that purpose. Instead of "suing, pounding, and caning" the pastor, why not let the church raise his salary according to the value of these things, so that he may order his "tailor-made suit," buy his own groceries, and his "gold-headed cane," if he chooses. By this method the church publicly expresses the increasing love and respect it has for the pastor, and no hint is made with reference to his poverty. To increase the pastor's salary, helps him to cultivate the spirit of a manly independence, which he may possess himself before he can possibly inspire it in those to whom he preaches. It does seem, that no preacher, who has struggled to cultivate his manhood, can feel quite so comfortably in a "donated suit," as one he has ordered from a tailor; neither can he relish "pound party" groceries as well as those he buys at the store. It is certainly far better to

1903.

add the worth of these things to his salary, so he can, like other men, buy to suit himself. I am sure your pastor will appreciate this far more than the plan you suggest. Suppose you try it.

A. C. P.

Edwards.

DEAR BAPTIST:

We were very much encouraged by a letter from our beloved brother, Capt. W. T. Ratliff, and by the increased attendance upon our second service.

We are planning for the year, and with a faith and resolution that, we believe, will succeed.

Our first plan is, to have a series of meetings, beginning 18th of February, with Bro. W. P. Price as our helper. We feel that in these meetings, we will have our spiritual life deepened, and our interest in the Master's cause aroused and increased.

The improvement of our house of worship is of vital importance, and this we will do, God helping us.

Uniting of forces, disciplining of cadets, enlisting recruits, are interwoven into the plans we have made and are now working out.

Missions and other objects are near our hearts, and will have our best efforts.

We, again, beg for the prayers of our brethren, that this may be the starting point in an era of progress and usefulness, for Edwards.

Yours in the Master's work,

R. D. MAUM.

"Preach the Word."

One said: "It is a blessed privilege to speak God's message. The dignity of our calling comes because of the Word of God which has been intrusted to us."

He says again: "Get something to tell and then tell it." So it is: To "preach the Word," we should "get" the Word and "eat" it.

Men want something definite. Ahimaaz said: "I saw a great tumult, but knew not what it was." Cushai said: "The enemies of my lord, the king, be as that young man is." David wanted definite news and Cushai gave it. He had seen and he knew—Absalom was dead.

A writer said: "How careful we must be to understand fully the Word, for it is a case of life or death with the waiting millions."

In Canada, a young operator is studying a "time table" and does not recognize his "call." A train wreck follows and many lives are lost. So it is: We study "time tables" and fail to hear the "call" to stop the maddening throng. "The cares of this world and the deceitfulness of riches and the lusts of other things entering in, choke the Word and it becometh unfruitful." We are married to sense and time.

Oh, that we would catch God's message and make it our "meat and drink," and live it and proclaim it to a dying world!

J. E. PHILLIPS.

Another.

The disciples knew what it was to enjoy the comforting presence of their Lord and Master. Time and again he comforted them and cheered them in the journey of life. It was He who came to them walking upon the sea that memorable evening. "And he saw them toiling at rowing," and said, "Be of good cheer; it is I; be not afraid." They saw the wind subside, the sea calm, and their ship glide safely into the harbor.

They had seen His touch bring sight to the blind eyes. They had witnessed His wonderful miracles of giving life to the dead. They had seen the lame walk at His command; had heard Him say, "Go, and sin no more." All this, and more in the realm of the physical and spiritual. But entering the temporal they had seen Him feed the hungry multitude on the multiplied loaves and fishes, and they had brought up their nets full of fishes at His command, where before they had sought in vain.

But now He was going to leave them. He was giving them His farewell sermon. He could see their sadness of heart. He loved them and their sorrows were His sorrows. We hear Him as He says, "Let not your hearts be troubled; ye believe in God, believe also in me." And then He says, "In my Father's house are many mansions—I go to prepare a place for you." But they were still sad, and we see how He offers one remedy after another for their sadness. But finally, in John 14:16, He says, "And I will pray the Father and He will send you another Comforter, that he may abide with you forever." Another, He was one, but He could not linger here longer. He must go to the Father. But another Comforter was to come to take His place. This Comforter who was to come was the Holy Spirit. He came in power to the Jews on the day of pentecost. He came to the Gentiles when Peter went to the home of Cornelius to preach to him and his. He is in the world today. He is here in his convicting and regenerating power.

But in addition to this, he is here in his sustaining power. When trials and troubles come, He is near to give His comforting and strengthening grace.

It is our privilege to have Him near us at all times. But in order to do so, we must not grieve Him. We must honor Him and entreat Him and rely upon Him. Then amid the darkest trials of life, He will be with us and sustain us. Another Comforter! Blessed thought! Glorious truth!

We may sing, "Come Holy Spirit, heavenly dove," with the blessed assurance that He will come with sustaining grace for every trial.

We read that, "The Spirit himself maketh intercession for us with groanings that cannot be uttered." So intense are his interests in us, and so desirous is he for our welfare. Lonely and sad reader, today, I urge you to go to Him for help, for He careth for you. Another Comforter who

can be entreated in prayer, and can be kept close beside one through a life of obedience. And may His comfort and sustaining grace be with all who read these lines, in my sincere prayer.

W. A. McCOMB.

Gloster, Miss.

Collins.

DEAR BROTHER:

With the opening of the new year we moved into our new possessions here to labor for and lead the Baptists in this little city, and those adjacent thereto.

The Christian people of Collins gave us a royal welcome—manifested by kind words and benevolent deeds.

The first thing presented to me was a beautiful "Teacher's Bible," and the last, a cake of soap—the significance of which may be, "give us a clear gospel"—which, by the grace of God, I shall strive to do. The intermediate gifts were flour, rice, meal, sugar, coffee, fruit, ham, sausage, lard, and some more soap—all this signifies "give us a clean gospel and we'll support you." The young men and boys gave us a purse of silver which serves as a reminder "pay as you go"—and that's our motto.

Bro. Editor, I am not using the editorial "we" unwittingly, but I am speaking of wife and myself, you know. I feel very grateful to the good people of Collins for these noble deeds—as wife expressed it "they helped our pocket-books and our hearts"—and the latter more than the former. Such acts of kindness are easy for a multitude, and very helpful to a family; and especially in the beginning of a pastorate, after the general expenses of a move. And then, better still, it inspires confidence, elicits gratitude, and cements mutual fellowship. Let other churches do likewise and see the result.

May the God of all grace keep and direct all his children another year. God bless our people and all our instrumentalities for good, and give us statutory prohibition.

T. D. BUSH.

Crystal Springs.

We had a good day yesterday, large congregation, at both horses. The work here begins the new year hopefully. Bro. McComb did a good work and the people regretted to have him leave them, but they have most cordially and heartily welcomed us and have rallied to our help to make this a good year. We had eighty-five in our prayer-meeting Wednesday night, and five joined by letter last night, making seven since our coming two weeks ago. A cash collection was also taken at the morning hour of fifty-four dollars for home uses. The spirit was present and the services were helpful. We are encouraged with the outlook and take up the work among this noble people with the hope that the Lord will not only make us mutually helpful as pastor and people but help us also to help the world. THE BAPTIST is found in many homes and is doing its work well.

Yours in Christ,

W. E. ELLIS.

February 2nd, 1903.

Scholarship, Immersionists; As Churchmen, Effusionists. Honest Scholarship; Disloyal Discipleship.

R. A. VENABLE.

If the Immersionist Scholarship of the Christian world overwhelmingly admit without discussion that New Testament baptism is immersion, why, one may ask, do the most practice immersion? How do they justify sprinkling and pouring for the act, immersion commanded by Christ and practiced by the first disciples in New Testament times? These questions are natural. They ought to be answered. They are answered. It is the purpose of this paper to consider some of the answers given.

1. Prof. James S. Candlish, of the Free Church College, Glasgow, a Presbyterian, says, "The mode is indifferent and that we adopt sprinkling simply because it is most convenient in our climate and our manners and customs. Taking this position we can freely admit, that in some respects immersion would be a more striking and expressive form, and can use all those expressions and allusions in Scripture that imply entire washing, assuming that is the ideal form of the ordinance, though it is not necessary or suitable to be actually practiced among us. Some scope must be allowed to the imagination in the use of the sacred signs of the Sacrament." (*The Christian Salvation*, p. 146). Only a few pages back the Prof. makes the following statement: "It seems obvious that the essential symbolical import of the ordinance is the cleansing of the soul from sin. Cleansing was the idea conveyed by the various washings of the Jews that formed the prototypes of Christian baptism, and this was recognized in the days of our Lord (Mark 7:2-4). This is also alluded to in various passages in connection with the New Testament rite (Acts 22:16; Eph. 5:2; Tit. 3:5; Heb. 10:22; 2 Peter, 3:2). There may be in all these passages and express reference to the Sacrament, but it can hardly be doubted that they allude to it as to the spiritual reality it signifies, and they show that its idea is that of a cleansing by washing. This accordingly has been universally recognized as the primary meaning of the rite and from this the inference seems warrantable that in its administration a mode in which water is applied to the body of the person to be baptized, whether by sprinkling, or pouring, or dipping is legitimate as sufficiently indicating the cleansing use of the element. No doubt the entire immersion of the body exhibits this in a more complete and striking way, but other modes may express it sufficiently, and reasons of convenience, and propriety may warrant their adoption in preference" (pp. 143-44).

2. Dr. John Cunningham, a Presbyterian scholar and author, in "the Croal Lectures for 1888," says, "Immersion was the only mode of baptism in the Apostolic Church. No other would have been understood. But when baptism no longer immediately followed conversion, when it

THE BAPTIST.

Feb. 5,

1903.

THE BAPTIST.

was frequently deferred till death was near immersion in such case was impossible. When infant baptism became common the necessity for some relaxation of the rule became still more pressing. You could not take a dying man from his bed, nor a sickly child from its mother's lap, and plunge it in cold water. . . . As might be expected, climate exercised an important influence in spreading the mode of baptism by sprinkling. . . . The defense of the innovation is that it is more comfortable, more convenient, more safe; and that as the water is but a symbol, with no virtue in itself, and the whole affair but a ceremonial, it does not matter, whether a few drops only or a whole ocean be employed (pp. 190-192).

3. Dean Stanley, in his *Christian Institutions* says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized, were plunged, submerged, immersed into the water. . . . But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony without such general agreement. It is a larger change even than that which the Roman Catholic Church has made in administering the Sacrament of the Lord's Supper in the bread without the wine. For whilst that was a change which did not affect the thing that was signified, the change from immersion to sprinkling has set aside the most of the apostolic expressions regarding baptism and has altered the very meaning of the word. . . . It (the change), shows how the Spirit which lives and moves in human society can over-ride the most sacred ordinances (pp. 21, 22, 23)." It is interesting to note the reasons assigned for the practice of effusion instead of immersion, the thing which Christ commanded.

1. It is said the idea to be expressed in baptism is that of purification, or cleansing, such was the purpose of the washings in the Old Testament and therefore the same purpose must be had in the use of water in baptism. Water was the symbol of purification and a drop is as good as an ocean, effusion as good as immersion.

2. The matter of convenience, climate and custom must be allowed to determine the mode.

3. The dictates of common sense must be followed. The change from that of immersion to effusion is the triumph of common sense and convenience over the bondage of form and custom. The change shows how the Spirit which lives and moves in human society can over-ride the most sound ordinances."

4. "Some scope must be allowed to the imagination in the use of the sacred signs of the Sacraments." It will be observed that the center reason, around which all others revolve with these authorities, is that baptism denotes or symbolizes, purification or cleansing and that the idea is

in the water itself and not in the mode of its application. From this hypothesis, which is without Scriptural warrant, it is claimed that sprinkling or pouring is quite as good, though not so ideal as immersion. Now it is obvious that in all this no regard is had to baptism as an act commanded by Christ and observed by the apostles. It is simply regarded as a ceremony, a rite, a piece of actualism, the form of which is determined by the element used and not by the application of the element in a certain and uniformly definite act. But one other thing should be remembered at this point, namely, that there is never anything said by Christ as to the import of the act of baptism. Lie never, so far as the record goes, spoke of the symbolism of the ordinance. Certainly he never urged, as the reason for giving the command to baptize or baptized, that one thereby sets forth, in symbolic form, the fact of an inward spiritual cleansing. He gives the command. The command is simple, definite and imperative, and there the matter rests, so far as the words of Christ are concerned. That baptism does have a symbolic import, that it does teach certain great spiritual truths, realized in the experience of all penitent believers is clear enough. These are never assigned as the reason why one should be baptized. That duty rests on a positive command of the Lord. This command may be implicitly obeyed. The explicit teaching or symbolism of the act may not be at all clear to the mind of the one obeying the command. He may have it most in his mind but the one consideration, that of obedience to his Lord and Master. It can be easily shown, however, that the symbolism of the act is not preserved except by immersion. It can be quite as easily shown also, that the symbolism is in the act itself and not in the element, water, in which the act is performed. That baptism does symbolize purification is true. But the purification which baptism symbolizes is set forth only by immersion, since the purification comes through the believer's union with the living Christ, who was put to death, was raised from the dead, and now lives in glorified form. This union of the believer with Christ, and the fellowship with Him, in all that His death and resurrection stand for in the salvation of the soul can never be set forth by sprinkling and pouring. Purification is set forth as procured by the death of Christ, and the believer's union with Him in that death. The submergence in the act of baptism, sets forth this fact; the emergence sets forth the same union in His resurrection. We are purified because we have died with Christ, and have been raised up with Him to newness of life. The purification is not viewed from the aspect of regeneration or the new birth, but from that of death and resurrection. This is found upon the surface of Romans 6:1-11. This resurrection of the new man, consequent upon the death of the old comes of our union with Christ. Paul Beetz (Methodist) beautifully sets forth the apostle's line of thought. "Christ's

life in heaven differs from His life on earth, in that He was absolutely separated from man's sin, under the weight and curse of which He once groaned. The separation came through His own death. In the morning He seemed to be at the mercy of His foes. In the afternoon He felt the burden of the curse. But at sunset the Savior was free. By death he had escaped from all contact with the powers of darkness. Therefore to be sharers of the life of Christ is to be sharers of a life which has been separated by death from all contact with sin. And to be baptized for Christ is to be baptized for His Death. They in whom the purpose of baptism is accomplished are sharers with Christ of the result of his own death, viz. complete separation from sin." (Com. on Romans in loco). The trouble with our effusionist brethren, is that they make baptism refer to the work of the Spirit in cleansing the heart, and not to the redemptive significance of Christ's death and resurrection, and our oneness with him, by faith, in the things he suffered and the glory which followed. The cleansing power is the resurrection and glorified life of the ascended Lord. The Holy Spirit realized this life in us by effecting the union between us and the living Christ. It ought to be borne in mind that it was the regenerate life, that controls Paul's current of thought in this connection but it is the resurrection life of Christ imputed to us that effects our regeneration, and so our purification by union with him.

Prof. Briggs, writing on this subject, says: "Baptism is a baptism into Christ, into a mystic and vital union with him which involves participation in his death and life and all the benefits therein involved. The baptism was into the death of Christ and so all Christians died in Christ. They were buried in him. So also when the glory of the Father, the theophanic light, shone down into the realm of the dead and raised Christ from the dead, Christians also rose in him. They were united with him both in death and resurrection. The old man, the fleshly man, the descendant of Adam, was crucified with Christ. The body of sin, the bondage to sin, was thereby done away. Christ died unto sin once for all. The objective dominion of sin passed away with the death of the sinner. He who died with Christ, and in him paid the death penalty of sin, could no longer be under condemnation to that penalty. He was justified from it and freed from it. The disciple shares in the resurrection of the Messiah. This resurrection is in order to a newness of life, a life unto God in Christ Jesus." (*The Messiah of the Apostles* pp. 154 and 155.)

This union of the believer and his Lord involves both the removal of the guilt of sin, and its stain. The believer is both justified, freed from the penalty of sin, placed in right relation to God, but he is sanctified, in part and this part is an earnest of the whole, entire, complete sanctification of both soul and body at the appearing of the Lord, in the day of consummated redemption. There is a passage, found in

Acts 22:16, which seems to connect cleansing or purification with baptism: "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on his name." The word for "wash away" in this passage means to wash the whole body and not some part of it, according to all Greek lexicographers. It always carries with it the idea of a bath. The preposition *apo* prefixed to the verb element *lone* means "away from," while the verb itself means "to bathe," hence arise and "bathe away," "wash away," thy sins by means of a bath or bathing. The Greek language had other words to express sprinkling or pouring, but Luke here uses a word that never means either. There can be no washing away of sins in symbolic form by sprinkling and pouring. Meyer paraphrases the passage, "Let thyself be baptized, and thereby wash away thy sins." But Paul forever puts at rest both the question of the form of his baptism and the significance of it in Romans, 6:3, 4. Among those buried with Christ in baptism, he includes himself. Or are ye ignorant that all we were baptized, etc. . . . We were buried therefore, etc. There are two other passages, Eph. 5:26; Tit. 3:5, which our effusionist friends greatly overwork in the interest of their purification theory, but the too great length of this paper will not permit their consideration now. These passages, with the other reasons given for the departure from the plain command of Christ, must be postponed for another time.

Going Backward.

While progress is supposed to be the order of the day, it would sometimes seem that we Baptists are progressing backward. We are inclined often to leave the simplicity of Apostolic worship and work and take on the form and ceremonies of more modern services based on Judaism. Instead of the "go," activity and aggressiveness of the people, we are found encouraging the temple idea and coming together for entertainment or pride.

An article in the "Irish Baptist Magazine" says "We realize that our Free Church Service in England and America has lost much of its interest and sublimity, and so must either have imparted to it, as recent issues suggest, a ritualistic tonic—or else recover its primitive juvenility, its primitive, simple and natural grandness. . . . The most useful, helpful and scriptural service is an earnest, toned, profoundly simple and deeply instructive Free Church Service, conducted by Spirit-guided and prayerful men."

"All of the attempts to elevate our youths," continues the article, "through organ pipes, church clubs, paintings and pure linen seems to have failed, nay, more, all this cherishes the unexpressed, but real demand that the preacher shall become more and more a reverent model for electionists, and the service shall become more and more a heavenly opera under the guise and flavor of religion. . . . Is there not such a thing as mistaking a delight in beautiful surroundings, a charm felt in

music, a thrill in oratory, for the spiritual worship?"

Much of the preaching of the present day is to please. The ruling idea is to get a congregation. Possibly we are controlled more about the demands of the people than the requirements of the Gospel. Paul's injunction to Timothy was: "Preach the Word"—he says nothing about science, philosophy or literature. God has raised up laymen to declare His truths; perhaps, to call attention to the fact that the pulpit and the rostrum were absorbing the prerogatives of His work; whereas they are set to lead and instruct.

Again: Many of our leading preachers satisfy themselves with information from pedo-baptist sources, when closer investigation would show that not a little of it is erroneous. Some of the best scholars of the times are Baptists, and they can be discovered all along the ages. If history be true, we have been abreast, if not ahead, of other denominations in all real progress. In the matter of Robt. Raikes and Sunday Schools, for example it appears that William Fox, a Baptist, was contemporary in the work.

While Raikes established a Sunday School with paid teachers, at Gloucester, Fox started at Clapham, say 1780-5, and organized "The Sunday School Society of England." But it seems that America was in the lead, for the German Seventh Day Baptists established a school at Ephratah, Pa., in 1740, which continued forty years. See Calhoun's Baptist Encyclopedia, page 1120. Further, it is stated in a recent magazine that "in 1744 Christopher Sauer, of Germantown, published cards used in a Sunday School," at that date.

L. A. DUNCAN.

"We Pray While We Prey."

There was a little short man of whom it was said he had evening prayers. He was a merchant. He had a son named John. John was often the last getting from the store. It is told of the father that as he was about beginning prayers one evening, John stepped on the porch to the water pail.

He called to John: "John, you shut up, did you?" "Yes sir." "Did those five barrels of flour make six?" "Yes sir." "Did you sand the sugar?" "Yes sir." "Water the whisky?" (He sold whisky with other things). "Yes sir." "Well, come in to prayers."

The old man died worth fifty thousand, a big Methodist and a great swearer. He was likely of kin to some Pharisees, who made broad their phylacteries and sought praise of man. One of them was very thankful once—thankful he was not like a poor man who prayed a prayer that God heard. He said he paid "tithes of all," but was, doubtless, one who prayed while preying—as the old man taught John.

W. T. Stead (Englishman) says the English-speaking race (both Britain and American) is the most Pharisical of all the races on earth; and "as piratical as the worst of our neighbors, but we, alone make broad our phylacteries while we are

Feb. 5,

1902.

undering and pray while we prey." His make-up folks with two faces—looking fore and aft, while on the high seas, we for our fellow men and sing peans to God and pray.

We worship on Sunday and pillage Monday. Drive the Boer for his gold and the Red Man for his room, while singing: "Peace on earth and good will to men," and into some distant lands carry loads of sin. Mr. Stead says: "We are the most drunken race in the whole world." He was right.

Uncle Sam's subjects came in last year for their share. A gentleman said the other day that Uncle Sam's drink bill, presented at the year was dying, amounted to a million.

A young man was told to sell his goods and give to the poor, but he would not sell. But we sell—to make drunkards and paupers, to blight homes and make widows, to fill the land with hungry children, and to fill with thousands, the coffers of the lawless. Our obedience to the Christly injunction is in part, but its application is our shame—one billion for drink. And this is simply "Uncle Sam," and not Britain and Canada and other English-speaking sections.

Mr. Stead must be right when he says: "We pray while we prey."

All we need pray that we may not prey? And then, for as we pray, from Constable to Governor? There would likely, then be less of preying, and our land would flourish.

It comes to me, more and more, that some drunkards are in office because the votes of professed Christians put them there.

A gentleman said the other day: "It's a small Christian that would vote for a drunkard for any office," and, he may be largely right. Let us would rather spread charity's mantle over such voters, and pray with Christ: "Father, forgive them, for they know not what they do."

Let us pray that our race may cease preying.

J. E. PHILLIPS.

To Secure Prohibition.

EDITOR OF THE CLARION-LEDGER:

It seems to be said by some, if one may judge by a number of recent comments in the papers, that there is necessarily an irreconcilable difference—a great gulf fixed between those who advocate the passage of a state prohibition law by the next legislature and those who have a prohibition amendment to the constitution. The fact that the North Mississippi and the Mississippi Methodist conferences declared for constitutional prohibition, while a large minority in both these bodies and others in the State have special emphasis on the statutory idea, has perhaps given rise to the erroneous notion above referred to. The idea of an irreconcilable difference is altogether imaginary and has no real ground on which to rest.

Why do I say this? I will give a few reasons, which I am sure will not be called

in question by those who have studied the subject properly. In the first place, both classes of prohibitionists are working to accomplish the same ultimate object—the permanent destruction of the legalized liquor traffic on every foot of Mississippi soil. Those who demand statutory prohibition, first expect to follow up and clinch the statute law as sure as possible with a constitutional prohibition amendment. Those who demand the submission of a constitutional amendment, first, if successful, would have to have a statute law to enforce the constitution. If a contention at all, it is simply one as to which shall be secured first.

Our constitution is now silent on the liquor question and the legislature has plenary power over the question until the constitution is changed. To insure the passage of a statutory prohibition law, only a bare majority of the members of each house is required friendly to such legislation. To secure the submission of a constitutional amendment, two-thirds of the members of each house must give their assent to the proposition, and the amendment must pass each house by such a vote on three several days. It therefore follows that in either case, the legislature must be secured. But, as matters stand, from the legal aspect of the case, the same legislature can carry out both ideas, if a friendly one. For instance, suppose the legislature which is elected this year and takes its seat in January, 1904, should submit a prohibition amendment, to be voted on at the general election, which would follow in November for presidential electors and congressmen. The same legislature could, at the same session, pass a statutory prohibition law to go into effect on the first of the following January or any other date it might name. If the constitutional amendment carried, there would already be a statute adopted to make it effective without having to wait for another session of the legislature, or for the election of another legislature. If the amendment should be defeated—something not likely in Mississippi—the statute law passed by the legislature which submitted the amendment, would stand and remain in effect nevertheless, until repealed by a subsequent legislature.

I cannot say in advance what action the State mass meeting on February 17th, will take, but in view of the law and facts governing the case, if it declares for both statutory and constitutional prohibition, there will be solid common ground on which all friends of prohibition may easily unite.—L. T. FITZBUGH, in Clarion-Ledger, Jackson, Miss., Jan. 31, 1903.

Hermanville Baptist Church.

"O sing unto the Lord a new song; for He hath done marvelous things; His right hand and His holy arm hath gotten Him the victory."

The Hermanville Baptist Church has done the past month what, I am told, they never did before in all their history. At the end of the month they paid their pastor his salary in full. While this is nothing more than right yet it is what but few churches ever do. Two weeks ago we introduced an improved system of envelopes for making our weekly offerings and preached the doctrine of giving as a duty to God and as a part of our worship of Him. Taking into account the fact that our church is giving this year not less than four times what they ever gave before, the greatest success the pastor had even dared hope for was to get them, after four or six months of zealous pastoral labor, into the practice of balancing all accounts at the end of every month. But the Lord and nearly good people can do marvelous things, when the people recognize the honor conferred on them of being fellow-workers with God.

The pastor bows in shame at the meanness of his own expectation, and in humble thanksgiving to God for the "light of His countenance" upon the United efforts of the pastor and his loyal people. The entire church is well disposed to ward every enterprise introduced, and is in good harmonious working order. We feel confident that the God of peace is with us.

We have organized a Mid-week Prayer Service, in connection with which the pastor will conduct a Bible Teachers' Normal Class.

We have a good Young People's Union and a live Bible School, both of which show need great improvement to meet the demands upon them. Toward these the pastor is concentrating his attention at present. We shall have Bro. L. P. Leavell help us with his good sense and enthusiasm as soon as he can arrange his appointments.

We shall support a native worker in a foreign field this year and try to increase our interest in all missions.

The pastor's home will be completed in sixty days, weather permitting. "The Lord hath done great things for us, whereof we are glad."

ELBERT S. POOL.

Rejoice From Tennessee.

Every sober, honest, thoughtful citizen of Tennessee is rejoicing at the action of the legislature now in session. As a result of the earnest persistent labor of the leaders of the Anti-Saloon League of our State the present Senate passed the four-mile law with an amendment making it apply to towns of 2,000 inhabitants, by a vote of 20 to 12 and the legislature by a vote of 89 to 11. There was general rejoicing all over the State. This leaves but eight towns in the State where whisky can be sold, if the people desire it to go. Already many of the towns of 5,000 and under have their petitions for the removal of this matchless evil from their borders, and the somebody of men who made the law, by such a large majority, will be glad to give the relief craved. A wonderful temperance wave has swept over the State during the past year. The next step will be to remove it from the remaining eight towns and cities. But they must wait two more years before the yoke can be

lifted. Then we will have a free people. What a prospect! God has heard the cries of his people and deliverance is at hand.

Rev. R. A. Kimbrough, who has been the successful pastor at Shelbyville, has been called to the pastorate at Tupelo, Miss., and has entered upon his labors at that place. The church has given him a very cordial reception. He was one of our brightest and most successful pastors. This leaves a strong church pastorless.

Dr. T. S. Potts, pastor of the Central Church, Memphis, is traveling in California for his wife's health. Many prayers ascend for the speedy recovery of this choice spirit.

There is a wide-spread desire among our pastors for a forward movement in all contributions to missions and education in the State. We are not at all satisfied with our meager offerings. The cry comes from both town and country pastors. We hope to double all our contributions. There is no reason why it should not be done. We know we are right and must go forward. Dr. W. C. Golden is bravely leading the forces in the great work. Many of us have been looking for adverse criticisms upon him and his work but they haven't come yet, suppose they will soon. A child can apply a torch to a building and burn it to ashes, but it takes an architect and strong mechanics many weeks to replace the building. This criticism, so unkind and in many places uncalled for—an effort to cripple the work by calumny, abuse and misrepresentation is worse than child's play. In the face of it all the Lord blesses the labors of His chosen workmen and they are seeing their work crowned with the richest blessings.

Our schools, Southwestern Baptist University and Carson and Newman, are doing splendid work. Each have a large attendance and nothing has occurred to mar their progress.

The Edgefield Baptist Church Nashville, Dr. John O. Rust, pastor, has secured a fine lot and will very soon begin the erection of a \$50,000 building. Dr. Rust is a splendid leader, and believes that "the Gospel is the power of God unto salvation to every one who believes" and hence he preaches it straight.

MARTIN BALL.

Springfield, Tenn.

A Commendation.

The Baptist church at Shelbyville, Tennessee, of which Rev. R. A. Kimbrough has been pastor for the past three years and who was recently called to the pastorate of the church at Tupelo, Miss., effective the 1st of February, at their farewell services adopt the following:

WHEREAS, our Pastor, R. A. Kimbrough, having tendered his resignation, and upon the refusal of the church to accept it, and upon his insistence that we accept it;

Resolved, That we have with reluctance and with regret, been constrained to yield to the inevitable, we avail ourselves of this

final service to express our unbounded confidence and profound love for him, and our high appreciation of his labors among us. He has exemplified a life of deep piety and impressed us with his zeal and ability as a true exponent of the Word. While yielding to his wishes we do most cordially commend him and his wife to those who have been so fortunate as to secure them. May the continued success of their ministrations be as ever pronounced and the tender mercies and blessings of our Heavenly Father ever attend them is our sincere and earnest prayer.

D. S. McCULLOUGH, Clerk.

Gideon's Band.

EDITOR BAPTIST:

Dear Brother—Behold I give you copy of pledge gotten up by myself and Sister Lelia Barron, of this place. We saw with regret the awful degradation into which the youth of our little town and community were being plunged by the use of intoxicants. Therefore, assisted by the Sunday School lesson of November 30, 1902, which inspired within us, that if Gideon could with 300 men entirely vanquish a host, backed by the power of God, we through God could and would do something for the Master. The consequence was the first day's effort we got 25 names to our pledge, names of professed Christians, and the next day 13 other names.

This was done the 1st and 2nd of December. In the evening of the 2nd we called a meeting at the Baptist church. Only ten ladies met, and unfortunately some of those were not as strong in the faith as they should have been, being opposed to going to the merchants and grocers and ask them if they were selling intoxicants please desist, and if they were not, please not begin. A few of the band were more determined, but of no avail at that time. Nevertheless, it was the cause of a meeting of the aldermen and citizens the next night (3rd) and the passing of very strict laws concerning the buying or selling of whisky, and the lawless conduct concerning its use. Consequently, we had a quiet, peaceful Christmas, and since that time (all told) there has not been as much cutting up as there was in one day's time before.

Now my object in writing this is that if a few consecrated Christians can accomplish a little good in that direction, why not organize a Gideon Band in every town and village, backed by the Baptist and all other religious papers, and down evil? I emphatically say it can be done if every one who proposes to be a Christian were really what they profess, the evil doers would be in the minority. Alas! there are too many in the church just for a cloak and to swell the membership.

The pledge calls for none except professed Christians, thereby giving the band a chance to visit and influence the irreligious for the Master.

I have been more lengthy in my effort than I wished but if you think worthy, publish it full, or condense to suit yourself.

with all the good suggestions you may be able to give.

(Mrs.) E. E. WEBB.

THE GIDEON BAND PLEDGE.

We do most solemnly affirm, that we, as professed Christians, agree to form ourselves into a band of workers, and co-workers, known as the Gideon Band. To endeavor by our precepts, examples and advice, to eradicate the evils that are extant in our community, exterminate vice, and inculcate into the hearts and minds of the religious such things as will be approved of God, and to make it our especial duty to watch over each other's children, shielding them when in our power from the snares and temptations of the evil one. This alone for the glory of the Master, and the upbuilding of His Kingdom on earth. Sturgis, Miss., Jan. 19, 1903.

Some Points.

In our interview with the president of the Mississippi W. C. T. U., Mrs. Harriet B. Kell, the following points have been elicited:

1. A wide and growing interest in the February 17th mass meeting of prohibitionists in Jackson is manifested, many counties having already elected representatives, and many others which have not called a county meeting have notified their intention to be present in force in the State meeting.

2. There is no truth in the suggestion that this meeting looks toward party organization. Its sole purpose is to unite the prohibitionists on an effective plan to secure a prohibitory law from our next legislature.

3. Any reports to the contrary doubtless have their origin in the liquor traffic. Mississippi is now being swamped with literature from the Protective Bureau of the National Wholesale Liquor Dealers' Association of America, of which some samples are: "Theory of Prohibition," "A Masterly Analysis," (Rev. Sanford W. Cobb in the Princeton Review), "Number of Liquor Dealers in Prohibition and License States," At the Annual Conference of the National Wholesale Liquor Dealers' Association, at Pittsburgh, June 12th, 1902, the following resolution was adopted:

"Whereas, the agitation in favor of prohibition has increased to such an alarming extent all over the country that the very life of our business is threatened; it becomes necessary for the trade to take united action toward defending its rights; therefore, be it

Resolved, That, a bureau be established whose sole duty it shall be to prosecute this work, called the Protective Bureau of the National Wholesale Liquor Dealers' Association of America. There is abundant internal evidence from the organs of the liquor associations of the country that this work is chiefly "literary" and that thousands of dollars are now being used in every State having, or seeking prohibition, to thwart it by their "educational propaganda." Through their efforts and certain politicians, an election is going on to overthrow the prohibitory law of that State in fifty years standing—in favor of local option in Mississippi their "educational" band is equally in evidence now.

W. R. TATE, Breeder,
Goodman, Mississippi.



Department

W. PRICE, Editor.

Daily Bible Reading

Monday 9. Jesus Christ a chief of sinners. Luke 14:1-2. Compare Matt. 18:14.
Tuesday 10. Counting the cost. Luke 14:28-35. Compare Matt. 10:34-38.
Wednesday 11. The tables of the law. Luke 14:28-35. Compare Matt. 10:34-38.
Thursday 12. The Pharisees and Sadducees. Luke 16:1-12. Compare Matt. 23:2-12.
Friday 13. The rich man and his neighbor. Luke 16:19-31. Compare Matt. 19:16-24.
Saturday 14. Forgiveness and the law. Luke 17:1-10. Compare Matt. 23:2-12.
Sunday 15. Prayer Meeting. 20:12-20. (Temperance Meeting.) S-S Lesson. Christian Self-control. Corinthians 8:4-13.

The time was when we were afraid of the B. U. for the reason that it might usurp the authority of the church; but now we are afraid of it, many of us, for fear it will overturn the edifice of class in which we have been holding so long. Any B. U. P. U. we name means a "baking" of the off of your Bible and clearing the deck for action. If you do not, by one month.

Collins county, Texas, has organized an association of men. That is a good thing, but it will call for work too, and it will not be generally adopted where people are constitutionally opposed to hard work.

The Texans will hold their "Encampment" at Lapeer this summer, for Bible study. It is not an "Equipment" affair, but it ought to result in "equipment" and will, if they do as they should.

Rev. Everett Gill, a B. Y. P. U. man, has been elected and has accepted the pastorate of the East Church, Louisville. The men today, as of old, honor God, by diligent work. His word and activity in his vineyard, are the men who are delights to honor with their work to do. Look over the list and see for yourselves. "Faith and faith" still accomplish wonders, just as in the days of the immortal Carey.

Pastor Yaborough of the Jackson First Church is delivering three Sunday evening sermons based upon "The Christian Life" studies now running in The Baptist Union. They are "The Christian in Church," "The

Christian in Business Life," and "The Christian in Social Life." It will greatly "enrich" your pulpit ministrations, brother pastor, if you would look into these "studies" for the edification of your young people especially.

It does not take a Paul, nor an Apollos, nor a Cephas to start the Bible work in a church contemplated in this B. Y. P. U. arrangement of work, but it will eventuate in something close of kin to these, if one takes it up and carries it on devoutly, long enough. Try it.

STAMMERING CURED.

We take pleasure in stating to our readers that Dr. G. W. Randolph, noted specialist of the voice, is curing many inveterate stammerers in Jackson. He is now at the Price House, near the Clarion-Ledger office. You read the great letter of praise for Dr. Randolph by Governor Stone several years ago. You read what THE BAPTIST said in its last issue, about Dr. Randolph and his wonderful cures, and we now give you what Hon. R. H. Henry, of the Clarion-Ledger, said in his paper, also refer you to Col. H. L. Taylor, Benton, Miss. Dr. Randolph cured his son in one day, in fact young Taylor was cured the first lesson. He will substantiate this, if you write him. Now come two strange letters from two very nice young men who have recently been cured:

GOOD NEWS FROM STAMMERERS.

I take great pleasure in stating that Dr. G. W. Randolph has cured me of stammering, and he can cure any one possessed with ordinary intellect in a few days. I have been treated by other voice doctors but their treatment was so noticeable that I gave it up in disgust. As soon as Dr. Randolph explained his method to me I felt right then that I was cured, and I am proud to say that I can use his treatment without being noticed by any one. I cordially recommend him to all stammerers with the full assurance that he can cure the most inveterate in two or three days. Gov. Stone's letter in the Clarion-Ledger and what Col. Henry of the Clarion-Ledger said to me was enough to convince me that what Dr. Randolph said to me was true and I am glad that I gave him a trial, as I can talk as well as anybody in the State.

C. J. RIETTI.

Jackson, Miss.

I AM A HAPPY BOY.

I was a noted stammerer, until a few days ago, but stammerer, you just ought to hear me talk now. The fact about it is that I can't quit talking. I used to be very reticent, specially in company, for I knew that I would be laughed at by every friend I met, so I kept my mouth shut most of the time. I went forth to be cured two years ago—but my teacher failed to cure me. I am now attending the Harris' Business College, and I saw in the Clarion-Ledger that Dr. Randolph was curing so many stammerers, and thus he was endorsed by such men as Governor Stone, and Hon. R. H. Henry, of the Clarion-Ledger, and other great men, so I went to see Dr. Randolph, and he put me to talking all right in 20 minutes, and offered me \$100 to stammer. I could not do it. Indeed this is a miracle. He does nothing but teach the stammerer how to prevent stammering, which any child can do.

Respectfully,
CHAS. E. DOWNER.

My home address is Mt. Olive Miss.

FROM HON. R. H. HENRY.

I have known Dr. G. W. Randolph for several years; have seen several persons he had cured of stammering, and am certain that he can do all that he claims. He will convince the most skeptical as to the efficacy of his method if given a trial.

R. H. HENRY.

Southern Girl SHOES.
THE BEST SHOE IN AMERICA FOR \$2.00

TAKE NO SUBSTITUTE
IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO.
LEADING SHOE MANUFACTURERS OF THE SOUTH.
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LUMBAGO
or pain in the back, immediately relieved and cured in one day. Spawhawk Rheumatic Cure is guaranteed to cure Lumbago for money refunded; price 50 cents. Send for testimonials.
Spawhawk Chemical Co., St. Louis, Mo.

An American Mentone.

One of the most charming and most ideal winter and all-year-round health resorts is Citronelle, Ala., which has already acquired great fame and is attracting a great number of health-seekers and tourists. The town has an elevation of 360 feet, the highest in the government survey between the Rio Grande and the coast of Maine. The site is a high rolling plateau in the heart of the long leaf yellow pine forest of South Alabama. The soil is sandy; there is no malaria; there are no poisonous insects. The climate is simply delightful—all times of the year. The salt air of the gulf commingles with the fragrant, delicious ozone of the pine woods, it is absolutely clean and clear, and therefore of great benefit to all persons suffering from catarrh of the throat and throat troubles and from the depressing effects of the grippe. Medical authorities are agreed that Citronelle is an ideal place for those who wish to recuperate from nervous prostration and kindred ailments.

The town is within a short distance from Mobile. It has a population of one thousand, which is, of course, considerably increased during the winter months. There are public and private schools, churches of various denominations, stores of all descriptions, a well equipped and strictly up-to-date hotel, and first-class live stock.

The proximity to Mobile makes Citronelle a particularly attractive place for those who are fond of city amusements. The winter offers ample opportunity to enjoy his sport. Small game abounds. In the shadows of the forest, deer may still be found, and then there is the squirrel, the turkey, the rabbit, the fox and the owl. As Mobile Bay is only a few miles away, fishing is one of the best and most enjoyable sports. Neighboring streams are also well stocked with various varieties of savory fish.

Citronelle is a gun club, which all guests are invited to join, and also golf links. The surroundings of the place are both picturesque and romantic. They are a veritable paradise for the enthusiastic lover of nature. Here can be found blooming in winter the beautiful candelabra, yellow jasmine, trailing arbutus, mountain laurel, violets and other flowers and shrubbery. In March and April the woods are aglow with blooming magnolias and wild flowers.

It will probably surprise many to learn that Citronelle was made the last summer of the Civil War. Reliable old citizens report that on May 13, 1865, General Taylor signed negotiations for peace to General Canby, at a spot under a clump of oak trees, a mile and a quarter south of the depot.

The water of Citronelle is famous for its curative qualities in cases of kidney and stomach troubles. It is preferred by many to any of the well-known leading mineral waters.

Hotel accommodations are ample and obtainable at very reasonable rates. There is no exaggeration to say that nowhere along the Gulf or Atlantic Coast is there any more ideal and more attractive health resort than Citronelle. The location cannot be excelled, and the climate is considered, by various authorities, to be more beneficial than that of any other resort on the coast. It is said that many business and professional men have already located there, principally for reasons of health.

Citronelle is easily accessible—over the Mobile and Ohio, which furnishes a special and luxurious service.—From "St. Louis Mirror" of January 22, 1903.

FARMING IN THE SOUTH

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer or Home-keeper who will forward his name and address to the undersigned, will be made free. Circulars Nos. 2, 3, 4 and 5, and others as they are published from month to month.

L. H. MONTGOMERY, T. P.
West Jackson Sta., Miss.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Amanda Price.

This good woman fell asleep in Jesus January 16th, 1903, having lived 77 years 8 months and 24 days. She was the youngest of eleven children of that worthy family of Maxwells whose civic and church relations placed them among the most honored citizens of Lawrence county.

In the long ago she gave herself to the sinner's Savior, and was baptized by Eld. Coker and received into the Fair River Church. The nine children, who survive, are godly men and women whose lives reflect credit upon her who was the royal queen of their home and their hearts.

A great company comes to pay tribute. Then we laid the body to rest in the family burial ground to await the resurrection of the just.

I. H. ANDING.

Summit, Miss.

Whitaker.

One of the saddest scenes in our midst was the death of Mrs. Elie Whitaker and her little daughter Lula. One died one night and the other the next of typhoid fever. Mrs. Whitaker was a member of the Baptist church at this place. She was a lovely Christian and will be greatly missed by all. Lula was just entering in the bloom of youth. She was thirteen years of age and was a sweet, bright girl.

Sleep on dear Lula and take thy rest; God called thee home, he thought it best.

Our deepest sympathies go with the husband and father, so sad for them both to be taken at once.

Two less at home.
A sense of loss that meets us at the gate within.

A place unfilled and far away desolate our coming to wait;

Two more in heaven.

J. M. Riley.

A truly good man gone to rest. On the 18th of Jan., at 9:15 o'clock Deacon Jesse M. Riley, of Canton, Texas, closed his eyes in death and as we believe his spirit went home to God who gave it.

Mr. Riley was born in Alabama, February 2nd, 1830, nearly 73 years ago. He came to Mississippi in his young manhood, where he lived until nine years ago, when he came out to Texas. He was on a visit to his son-in-law, J. B. Robertson, of this place, when taken sick. On Thursday, 8th, his son, Rev. George W. Riley, of Waco, came to see him and found him so low that he was unwilling to leave his side, though his evangelistic duties were pressing.

Later his wife and his other two sons, John and Edgar, came and stood by his bedside and administered to his wants as best they could till the end came.

Mr. Riley leaves a wife, Mrs. Mary E. Riley, and four children, Rev. Geo. W. Riley, of Waco, John M. and Wm. Edgar Riley, of Canton, Mrs. Ella Robertson, of Bardwell, and many kinsmen and friends to mourn his death.

Married.

Turner—Everett.

Mr. H. A. Turner and Miss Emma Everett were united in marriage at the home of the writer, January 29th, 1903.
L. S. TERRY.

Galilee, Miss.

Wilson—Coxe.

At the home of the bride's mother, Hinds county, Miss., Mr. W. D. Wilson and Miss Florence Coxe were united in marriage January 28, 1903.
JNO. THOMPSON.

Davis—Herring.

At the home of the bride's mother, Jefferson county, Miss., Mr. Zabrán Davis and Miss C. C. Herring were united in marriage January 21, 1903.
JNO. THOMPSON.

Bridges—Biggs.

At the home of the bride's parents on December 14, 1902, Mr. J. F. Bridges and Miss Mattie Biggs were united in holy wedlock, W. A. McComb officiating. May the blessings of God be upon the happy union.

My Lungs

"La grippe left me with a bad cough. My friends said 'consumption.' I then tried Ayer's Cherry Pectoral and was promptly cured."
A. K. Randles, Nokomis, Ill.

You forgot to buy a bottle of Ayer's Cherry Pectoral when your cold first came on, so you let it run along. Even now, with all your hard coughing, it will not disappoint you. There's a record of sixty years.

Three sizes: 25c, 50c, \$1.00.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

One of Ayer's Pills at bedtime aids the Cherry Pectoral greatly in breaking up a cold.

J. C. AYER CO., Lowell, Mass.

Birmingham Business College
Offers advantages for students entering now. Railroad fare paid. Positions guaranteed. Birmingham needs bookkeepers and stenographers. Write for illustrated catalogue, free.
WILLARD J. WHEELER, President,
Birmingham, Alabama.

Go to your Druggist and get a bottle of

Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

Spickard's One Cent Headache Cure

IS NOW IN THE LEAD.
The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:
"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."
10 cts. per package. Call on or address DR. A. SPICKARD, 334 West Capitol Street, Jackson, Miss.

LOW RATES.

The Queen & Crescent Route, on account of the Holidays, has authorized the low rate of one and one-third fares for the round trip from and to all points on its line, also to all points south of the Potomac and Ohio and east of the Mississippi Rivers, selling tickets December 23, 24, 25, 30 and 31, 1902, and January 1, 2, 1903, with limit of January 3, 1903.

The superb service in effect over the Queen & Crescent Route, affording quick time and trains of the most approved modern pattern, composed of Pullman's latest design of sleeping cars, parlor cars and dining cars, gives the public an opportunity to make its Holiday trip a degree of comfort never before realized. Regularly trains in each direction.

Write or call on any Agent of the System to obtain full and complete information and reference to rates and schedules.

CALIFORNIA VIA NEW ORLEANS AND ITS CARNIVAL.

The fame of the "New Orleans Carnival" has become a by-word the world over. The magnificent pageants of the Mardi Gras festival lead all other celebrations in brilliancy and unique conception. The carnival of the present winter excels all past celebrations.

New Orleans is the southern gateway to California, and the Southern Pacific Sunset Route operates two trains daily between New Orleans and all points in Southern and Central Texas, Arizona, Mexico and all points on the Pacific coast.

Famous Sunset Limited with splendid dining car service leaves New Orleans daily at 11:55 a. m. Pacific Coast Limited leaves 9:00 p. m. Both trains equipped with all modern conveniences and comforts.

For information address any Southern Pacific Agent, or
I. F. RENSSLAER, T. A.,
Atlanta, Ga.

QUEEN & CRESCENT.

When traveling, do not overlook the superb service of the Queen & Crescent Route. Solid Vestibule Trains. Elegant wide vestibule sleeping cars and dining cars. Dining cars to all Eastern points, also dining cars between Vicksburg and Shreveport. Parlor cars between Meridian and Shreveport on local trains. Through sleeping car service between Baltimore and Cincinnati via Chattanooga. For further information apply to nearest Q. & C. ticket agent, or address:

R. W. BONDS, T. P. A.,
Meridian, Miss.
GEO. L. SMITH, G. P. A.,
New Orleans, La.
R. ANDERSON, A. G. P. A.,
New Orleans, La.

Mardi Gras

Mobile, Ala., and New Orleans, La.,

JANUARY 18TH TO 24TH, 1903.

The Southern Railway will sell tickets from points on its line to Mobile, Ala., and New Orleans, La., and return at rate of one fare for the round trip, selling February 17th to 23rd inclusive, with final limit for return February 28th, 1903.

By depositing tickets with Special Agent at Mobile and New Orleans, we can obtain February 18th, or later than February 28th, and upon payment of 50 cents at time of departure, extension of limit to March 14th, 1903, may be obtained.

For further information, call on any Ticket Agent of the Southern Railway.

A GRAND INVENTION!

Famous Puritan Water Still. Over 72,000 already sold. Placed over the kitchen stove, it purifies the foulest water. Removes every impurity. Purifies delicious distilled Pure Water. Beats filters. Saves lives and Dr. bills. Prevents Typhoid Malaria, other fevers, sickness. Only safe water for children. Cures disease. Write for Booklet and testimonials free. Agents Wanted—Men and Women—Big Wages. Harrison Mfg. Co., 14 Harrison Bldg., Cincinnati, O.

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This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/2 x 11 1/2 inches, and contains:

Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and Addresses with 150 pages for Minutes.

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ANNOUNCEMENT

FOR SHERIFF

THE BAPTIST authorized Joseph Fitzgerald as a candidate for sheriff of Hinds county.

Personal.

—We are prepared to pro- fill all
orders for books. Give us
—Mr. George M. Moss, er and
director in the J. W. Butle- Com-
pany, Chicago, died at Ta- la. on
January 23rd, 1903.

—There are now in Blue- ain Fe-
male College 25 pupils, 2 whom
are boarders. This is 12 arders
than were ever enrolled he and the
session only a little over ha-

—Dr. Fred Hite, the evan- is now
engaged in a meeting at in. Let
earnest prayer made th- out the
State that a mighty work be done
in the hearts of the three- ed stu-
dents in the male college and dured
in Hillman College.

—Dr. Z. T. Lovell is one of the BAP-
tist's warmest friends and porters.
It is quite a common thing to re-
turn to the city from a sentiment
with money and words of encourage-
ment for our paper. He is of our
a best and most valuable le-

—Dr. Rowe occupied the at of the
First Church last Sunday ang and
of the Second Church in evening.
We did not hear a sermon evening,
but the one in the morning. The Re-
conciled and the Reconciling was o-
a very high order. It was of
great power, and was well ed.

—Bro. Fancier says: Jackett's
article on 'Repentance' has light ring.
if I know anything about antance.
It ought to be preached in every
pulpit. Then Dr. Sprague's article on
'The Forbidden Judgment' was light
on the subject that some of us have long
desired."

—On February 3, 1903, ed to the
Beauvoir property passed Mrs. Jef-
ferson Davis to the United Federate
Sons, for a soldiers' home. The price
paid was \$10,000 \$8,000 which were
paid in cash. Mrs. Davis gave an exten-
sion of time for payment, amounting
\$2,000.

Womenett

Cures all the Ills of the
Women and Girls. It is a
guarantee. It is a send
you circulars and testimo-
nials. Jones Mc- Co.,
Jackson, Miss.

Relief in Six Hours

Distressing Kidney and Bladder Dis-
ease relieved in six hours by Dr. Great
South American Kidney Pills. It is a
great surprise on account of the ex-
ceeding promptness in relief in the
bladder, kidneys of both male or
female. Relieves retention of water al-
most immediately. If you want quick
relief and cure this is the way. Sold
by Fulgham & Co., Drug Store. Price \$1.
Mail orders promptly filled.

BAPTISTAL TESTS.

STANDARD QUALITY
FACTORY PRICES

Write to THE BAPTIST

JACKSON, MISS

Mississippi Baptist State Convention, 1884.

In 1884 I prepared the report
on temperance before the con-
vention convened, and sent co-
pies of it to four brethren in the
State, to know if there was any-
thing in the report that was too
radical to go through without
opposition, and after it had been
pruned down, the following res-
olutions were the closing of the
report:

"Resolved, That we raise our
uncompromising protest against
the renting of property for the
manufacture, or sale of intoxi-
cating liquors as a beverage;
against the renting of property
for the manufacture or sale of
liquors, the selling of the fruits
and cereals to be manufactured
into this beverage, the signing of
whisky petitions, or going on
the bonds of whisky sellers, and
against giving countenance in
any way to the iniquitous traffic
or use.

"Resolved, That the cause of
Christ is greatly injured by
churches retaining in their fel-
lowship whisky sellers, whisky
drinkers, visitors of saloons, and
signers of petitions to sell whis-
ky, and those who persist in
lending their influence to satan
in these ways, should be brought
under church discipline.

"Resolved, That we will use our
influence to secure an enforce-
ment of the existing statutes in
regard to the traffic in intoxica-
ting beverages, and that we will
endeavor to bring about prohi-
tion as soon as practicable. That
we believe—

First, that the most effectual
legal remedy for the manifold evils
of intemperance is constitu-
tional prohibition;

Second, the licensed liquor-
traffic to be the enemy of the
church, a disgrace to civilization
and humanity;

Third, we believe it to be our
duty to support for office such
candidates as are in favor of
temperance reform, other things
being equal,

"Resolved, That we rejoice at
the progress of legal prohibition
in our State and throughout the
United States."

The above were strong uter-
ances for 1884, they would not
be considered so now. Support
for the legislature and senate
this year no man that is opposed
to statutory prohibition. When
we have had statutory prohibi-
tion for three years we will be

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Pianos and Organs in the State.

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ELLINGTON,
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BURDETT,
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ready to vote for a constitu-
tional amendment. That has
been the ultimatum.

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Ear, Nose and Throat.

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more, too, for ours have the Prefa-
tory Notes by Dr. John A. Broadus,
the illustrations and extensive
foot notes—all of which are valu-
able and are not to be found in any
other editions.

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and are well bound in durable cloth.

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6 volume edition only \$7.20
[Original price \$12.00.]

Whitfield, when asked where he
studied theology, replied: "On my
knees, reading my Bible and
Henry's Commentary." Whitfield
read it continuously through four
times.

THE BAPTIST,
JACKSON, MISS.

EXCURSION RATES TO MOBILE

Account Mardi Gras.

The Mobile, Jack on Kansas City R.
Co. will sell tickets from all points on
its line to Mobile, at a low fare for the
round trip, on account of Mardi Gras.
Tickets on sale February 22nd, 23rd and
24th, good returning until the 26th.
L. J. SULLIVAN,
Central Passenger Agent.

Mardi Gras. NEW ORLEANS AND MOBILE.

Very low rates via the Mobile and
Ohio R. R. Tickets on sale February
24th to 28th, inclusive, also for trains
arriving at destination by noon Febru-
ary 24th. Return limit February 28th.
With privilege of extension to March
4th, 1903.

For full particulars apply to any Mo-
bile and Ohio representative, or
Geo. M. BRILL, A. G. P. A.,
St. Louis, Mo.

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and gentleman to manage our busi-
ness in this county and adjoining terri-
tory. Our house is well and favorably
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\$20.00 Straight Cash Salary and all Ex-
penses paid Each Week. Check direct from
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cago, Ill.

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may be worth to you more than \$100 if
you have a child who soils bedding from
incontinence of water during sleep.
Cures old and young alike. It arrests
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